

—THE—
STORY OF THE YEARS IN OUR
FOREIGN WORK AT HOME

BY
MRS. R. W. MACDONELL

WOMAN'S MISSIONARY COUNCIL
METHODIST EPISCOPAL CHURCH, SOUTH
810 BROADWAY, NASHVILLE, TENN.

Story of the Years in Our Foreign Work at Home

PRICE, FIVE CENTS

WOMAN'S MISSIONARY COUNCIL, M. E. CHURCH, SOUTH
810 BROADWAY, NASHVILLE, TENN.



Story of the Years in Our Foreign Work at Home.

BY MRS E. W. MACDONELL.

NATURALISTS affirm that the birds of the air, no matter what the difference of habit and feather, utter the same tone every year as they fly through space toward the South. This tone is the "cry of migration" and is the cry of blood, which makes them move on to new scenes and better opportunities. The human race, through all the history of man, moved by this mysterious impulse of nature, has followed the "cry of migration" out of a dead and fruitless past into a larger life for its people. The story of our own nation begins with this familiar tone; for all through the centuries unto this good day millions of the people of Europe, of Asia, and of the Southern continents have heard its cry and have come to make a part of the civilization and life of our beloved land.

These foreign races have contributed much to the development of our arts, sciences and government, and to the large program which is set before us as a nation. While these contributions have helped to make us and have modified our civilization, there has been the great task of assimilating and also of converting dangerous elements into strong allies. To the Church has been given the task of interpreting the highest ideals of Christianity and to set before these foreign-born people a standard of life and liberty. It is the part of this work that the women of the Methodist Episcopal Church, South, have been permitted to do which must furnish this story of our foreign work in the United States.

OUR BEGINNINGS.

FLORIDA COAST WORK.

In 1892, when the Spanish-Cuban war raged on the Island of Cuba, the South met its first modern immigrant problem. Spanish domination fixed an income tax of fifty per cent upon its capitalists and wage-earning Cuban subjects, and both classes fled to the United States as to an asylum. In order to pursue their business without the interruption of war and to avoid this taxation, tobacco factories were moved to Key West and Tampa, Fla. Thousands of Cubans followed the removal of these factories and segregated themselves in houses and locations not fit for human habitation.

Our own Bishop Fitzgerald with his fertile pen appealed to Southern Methodists to recognize the influx of these Latin peoples as a challenge to religion and social service. Mrs. Eliza Wolff, of St. Louis, Mo., chanced to spend a season in Southern Florida at that time and was much moved when she saw the suffering of these people. She also recognized the element of danger in their segregation. When the Woman's Board of Foreign Missions met in Kansas City in May, 1892, she came before the body and 'pleaded that a mission for the Cubans in Florida should become a part of its work. The constitution of our Woman's Foreign Missionary Society did not authorize this type of home work, so we were compelled to decline to enter this open door. Mrs. Nathan Scarritt and Miss Belle H. Bennett, both identified with the struggling Woman's Parsonage and Home Mission Society, were present during these debates, and they recognized the need for immediate action. "This is home mission work," they said, and with both of these women to recognize a call and an obligation meant action. The General Conference had already granted power to the Woman's Parsonage and Home Mission Society to undertake definite home mission work. They presented this appeal to the Central Committee of the Woman's Parsonage and Home Mission Society, which sent a message out to the struggling little home mission auxiliaries asking for

funds with which to inaugurate some line of work among these Cuban immigrants. This appeal to the auxiliaries met with a hearty response. The need was advertised in the Churches, and collections were taken, which resulted in the establishment of a mission school at Ybor City, a suburb of Tampa, Fla.

Wolff Mission School.

The mission school in those days was the one type of work for which the women of the Church were prepared. Mrs. Eliza Wolff was chosen to supervise the building of this school, and the selection of the site and the plan of the building were most fortunate; for, after a quarter of a century's use, it still stands as an ideal plant for missionary work. The records show that the work was opened on November 19, 1894, and that Miss Jennie H. Smither, who had had two years' experience at Laredo Seminary, Laredo, Tex., and at Chihuahua, Mexico, was Principal. Mrs. Julia P. Moore was engaged to assist. One hundred and fifty children were enrolled the first year. The presiding elder of the district and Rev. H. B. Someillan helped in introducing our school to the Cuban people.

Because of her unremitting labor and generous support of the work at Ybor City, the school was named for Mrs. Wolff, being called the Wolff Mission School. In 1895 three more teachers were added; and we find the names of Miss May Lockard, a missionary from Baltimore, and Miss Maud Fisher, from Richmond, Ky., with Mrs. Adele Burjos, added to the faculty. Mission work in Tampa in those days meant absolute isolation, because of its distance from the center of the city, and, as the streets were unpaved, the difficulty of connecting with the city was almost insurmountable.

In 1897 Miss Mary Bruce, a returned missionary from Brazil, became Principal of the Wolff Mission School. Her acquaintance with the Latin language and her devotion to the people made her an easy leader. Through her friendly visiting the homes of the people were opened to us, and the Cuban women identified themselves with our Cuban Church. Miss Bruce introduced night schools, where the Cuban men

came to learn the English language, and by this effort at self-help we were able to interpret our Christian standards and ideals. The men became interested in the Church. Some were converted, and with conversion came a direct call to carry the message of salvation to their own people. The work at Tampa, however, has been difficult, because the people have drifted from one community to another and back and forth to the island.

As the work developed in Tampa, its influence extended to Key West. In 1898 Miss Bruce was transferred to Key West, and the school at Wolff Mission was reduced somewhat in size. Miss Marcia Marvin, who also had served as a missionary in Brazil, did much to quicken the spiritual life in Tampa. Later Miss Elizabeth Todd became Principal of the school, and, despite difficulties, she bravely held it together. Miss Todd introduced industrial features—such as sewing, cutting, and fitting—which appealed to the Epworth Leaguers of the Tampa Church, who thus strengthened her working force by the addition of local volunteers. Miss Todd made an earnest plea for a kindergartner and Bible women, because the women rarely leave their homes to go to church and thus were left out of the gospel influence. In her report for 1900 Miss Todd tells of the harvest: "The character of the work here is one of constant change; but seed-sowing goes on, and, blessed be the Lord of the harvest, we do see results. One Cuban girl returned to Cuba and now has a Sunday school in her house at a point where there are no other workers. A young man, a laughing, fun-loving boy, who came to the Friday evening socials, was brought into the Church. He returned to Cuba, married, and held preaching service in his house, thus forming the nucleus of a Church. And so it is, here one and there another."

In 1902 Miss Lula Ford became Principal of the school, and she was assisted by Mrs. Maud Perrin Cooper. For two years these young women went in and out among these people, winning them to Protestantism and to Christianity. Miss Mary Bruce was made superintendent of all

of the Cuban work, with headquarters at Wolff Mission School. The teachers at the school changed, each one contributing her part toward the development of these foreign people. Miss Eva Poole, Miss Joe Baker, and Miss Lotie Adams had large success. Miss Adams remained in charge of the school for two years, during which time more students were enrolled than ever before. The kindergarten under Miss Juanita Hettenhausen became immensely popular. Miss Rose Baker was also a most valuable worker at this time.

During these years various laws were enacted controlling the character and type of immigrant admitted into this country. The Chinese exclusion law and the drastic measures which prohibited the coming of foreigners under contract or the unfit in economic and social lines greatly improved the type of emigrant from the Southern republic. In these years the public school system of Florida developed so splendidly that it provided for its foreign citizens educational opportunities superior to those we were able to maintain. It is never the part of a mission board to do for a community what it can do for itself; so in 1916 the Wolff Mission School closed, and a program of settlement work was inaugurated. Miss Hattie Sellars was appointed Head Resident of the Wolff Settlement and given two assistants. The work, developed through various clubs and classes, brought many children and young people to the institution. A gymnasium was erected, which brought the resident workers in touch with a large number of neglected Cuban boys, who the previous year constituted two-thirds of the Juvenile Court culprits. A clinic for the care of babies has since been added, as in these days of the great war, when the men as American citizens are forced to take their places at the front, the women must go to the factories. This creates a demand for a day nursery. Heretofore the Cuban mothers have remained in their homes with their children, but the economic changes brought about by the war have forced them to take their part in the battle of bread-winning.

The story of the Wolff Mission School Settlement cannot

be told without bearing testimony to the uplift of the standards of the community life. There are now twelve thousand Cubans in Ybor City. The housing conditions, the evident development of self-respect, and appearance of thrift all testify to the influence of the lives and ministry of the missionaries who have worked in this community.

West Tampa.

In 1895, through the influence of the Cuban pastor, Rev. H. B. Someillan, a small school at West Tampa was inaugurated. Through his ministry at Key West, Mrs. Rosa Valdes became a Christian. Her zeal was limitless, and her love and human sympathy opened the doors of the homes of the fanatics or the hearts of the most callous, indifferent people. As the work progressed, she was engaged to take charge of a school at West Tampa for the Board. She deeded to the Woman's Board of Home Missions a lot adjoining her home, upon which the schoolhouse, used also for a church, was erected. For twenty years this "angel of light" served as missionary, teacher, Church leader, and good friend to her Cuban people. She was ably assisted by her niece, Miss Emelina Valdes. Few mission schools have been able to hold pupils as did this one. If the children failed to come to Sunday school, they were given a seat of prominence at school during the succeeding week and referred to as "bad children." They would not fail to attend Sunday school again without cause. Many of these children became Christians, and Christian families are now found on the Island of Cuba who had their inspiration while learning the rudiments of an education around the knee of this godly woman. After Mrs. Valdes's death, in 1912, the school was merged into a Wesley House, where social features and gospel-teaching have gone forward during these remaining years. Mrs. Mary Bruce Alexander (now the widow of Rev. Fletcher Alexander) was made Head Resident and was ably assisted by Deaconess Zaldie Royalty. Friendly visiting, club work, Sunday school work, and other departments of Church work were emphasized. For family reasons Mrs. Alexander retired temporarily from the work, and for eight-

een months Miss Minnie Varner, a returned missionary from Mexico, directed the activities of the Wesley House. Miss Lillie Fox became Head Resident in 1916 and has been ably assisted for two years by the missionary kindergartner, Miss Jane Owens, and by Deaconess Sophia Richardson. All of these years a local Cuban missionary, Mrs. Lolita Oseguera, has been an active link between the institution and her community. We have been handicapped in the work at West Tampa for the lack of a suitable building. Through the courtesy of the General Board we have been given use of the rooms above the church for three years. A new lot has been purchased, and a building to be known as the Rosa Valdes Settlement is in course of erection.

Ruth Hargrove Institute, Key West.

In 1898 a school for Cubans was opened at Key West. Miss Mary Bruce and Miss Effie Edington were appointed to this important field, and five thousand dollars was appropriated for a building. The importance of this school was emphasized by Bishop Candler as "vital to our conquest of Cuba. The naval depot there is no more vital to the South Atlantic squadron than that school is to our Cuban Mission on the Florida Coast or on the island of Cuba." In September, 1898, the school was opened. The enrollment from the first was large, and nearly all of the Cuban children were unable even to buy their books. In January the school was moved, as a more desirable place was rented and plainly furnished. The people of Key West promised to help with this work, which was to make a permanent light-house for Cuba.

Because of the need for public school facilities, Bishop Candler and local Methodists at Key West induced the Board to establish a school which would be adequate to meet not only the Cuban patronage, but the needs of our own Methodist people, who, because of the lack of school facilities, were forced to send their children to the Roman Catholic convent. While the plans for this larger building were developing, Miss Effie Edington, the evangelist and teacher, with a group of friends, was bathing on the beach.

She ventured too far out, and the tide took her into the sea, never to return to her beloved employ. The beauty of character of this young missionary remains in the memory of her students, and even after many years, "though being dead, she yet speaketh."

The school at Key West was called Ruth Hargrove Institute in honor of the General Secretary of the Woman's Board of Home Missions, who was so vitally interested in the development of this larger plan for this beautiful island. Miss Emily Read, of Searcy, Ark., was the second principal of Ruth Hargrove Institute. During her five years of service the school grew in influence, the campus was enlarged, and plans for a new building developed.

In 1909 Prof. A. W. Mohn was sent from our mountain school in London, Ky., to Key West to have charge of Ruth Hargrove Institute. The value of the property increased from ten thousand dollars to sixty-three thousand dollars, and, best of all, much character-building among the students was accomplished. The school grew rapidly until 1910, when seven hundred children were enrolled, one-third of whom were Cubans. The school building was so remote from the congested Cuban center that it was deemed necessary to establish a small subschool in another crowded Cuban community.

During the past eighteen years a splendid public school system developed at Key West, so that the need for a Church school was relieved; and at the annual meeting of the Woman's Missionary Council in 1917 the school was closed and the work merged into a settlement located in a Cuban neighborhood. This settlement is to be known as the Ruth Hargrove Settlement, to perpetuate thus the memory and ministry of the General Secretary, who loved these Latin people in a most peculiar way. The school property has been rented to the United States government as a marine hospital.

ORIENTAL WORK.

While the women of the East were recognizing their obligation to the strangers in the far South, the spiritual con-

dition of the three hundred thousand Chinese on the Pacific Coast and the constantly increasing number of Japanese called loudly for some effort at home mission work. The Central Committee of the Woman's Parsonage and Home Mission Society determined to labor for these Orientals through night schools and Sunday schools and grouped these efforts together in what was known as a Chinese and Japanese Department. Japanese missions were opened at Oakland, Cal., at San Francisco, and at Stockton, and Chinese missions were opened at Salinas and Los Angeles. Rev. H. N. McKnight, of Oakland, Cal., was appointed superintendent of this work on the Pacific Coast. In addition to this organized work, local auxiliaries were requested in other cities and towns where there were Chinese and Japanese to gather them into night schools and Sunday school classes and thus, through their eagerness to learn English, seek to lead them to Christ. Interest in this work deepened throughout the Church.

In those days these Orientals lived in such segregated, foul districts that it required some courage to enter into this work, especially the night classes. The superintendent of one of the Chinese missions wrote: "None but brave women would venture down the alleys and slums about Chinatown, where there are hard-looking white men drunk with Chinatown whisky. It is anything but pleasant for refined gentlewomen to enter houses where girls, slaves and worse, are seen with chalked faces, gaudy silks, and bejeweled headdresses, singing lewd ballads, while Chinamen play mora and drink shamshu." Despite this condition which obtained twenty years ago among the foreign Oriental people, our missionaries, local women with very small salaries, visited in the sunless homes and windowless rooms, where patient Oriental women with their babes strapped to their backs drudged from morning until night sewing overalls for ten cents a dozen. They carried flowers, they nursed the sick, and they conducted Sabbath schools in squalid tenements. In those days in many places in California the public schools were closed against the Mongolians. Mrs. R. K. Hargrove, the General Secretary, accompanied Bishop

Hargrove to the annual meeting of the Pacific Conference, and her heart was so burdened for all that she saw that it was largely through her influence our missions were opened and supported. We note the names of Mrs. Duncan Berry, Mrs. Ivy Ostrom, Mrs. Anna Bane, Mrs. Mary B. Williams, Mrs. Lemuella Chamberlain, Mrs. C. Price Brown, and others as connected with this pioneer work. At Los Angeles Mrs. Anna S. Wolfskill had charge of the night school, into which she threw her energies with a devotion equaled only by the magnitude of the opportunity.

Organization Perfected.

In 1901 Maj. J. B. Toberman offered to build a Chinese mission at Los Angeles as a memorial to his son, Homer. It was very difficult, indeed impossible, to secure a site, even by lease, upon which to erect a building for the Chinese night school. This proposition remained before the Woman's Board of Home Missions (successor to the Woman's Parsonage and Home Mission Society) so long without definite action that it was thought wise to send Miss Mary Helm, editor of *Our Homes*, to visit this Oriental work on the coast and to locate this mission. In company with Major Toberman and Mrs. Wolfskill, she made an effort to locate a site for the Homer Toberman Mission. The Chinese exclusion law had stopped the coming of many Chinese to this country, and the multiplicity of other missions among the Chinese made it impossible to locate any work for Chinese where it would reach them. This gift was therefore diverted from the Chinese work to a coöperative home for working women, and in time it merged into a hospital. Miss Helm's visit, however, was most fruitful in perfecting the organization of the Oriental work on the Pacific Coast. Not only so, but her intimate acquaintance with the social and industrial conditions of these foreign people acquired on this visit enabled her to place in a most forceful manner before the Church the great moral obligation of breaking to these worshipers of heathen gods the bread of life. She rented buildings suitable for our missions and placed competent teachers in charge of our schools.

Two hundred and seven Chinese and Japanese students were enrolled in these schools, eleven of whom joined our Church the summer following her visit. The work was greatly aided at this time by the help of Mr. Nishikawa. On March 1, 1903, we were able to correlate our Oriental work with the work of the General Board of Missions and thus secure the services of Dr. C. F. Reid as permanent superintendent of the Pacific Coast work. Dr. Reid's contact with the peoples of China and Korea in his long missionary experience fitted him for this work. In November of that year Rev. Yanagiwara came over from Japan and organized on November 20, 1903, our first Japanese Church in America at Alameda, Cal., with seven members. In December of the same year the second Japanese Church was organized in San Francisco. Because of racial prejudice, the rented house at San Francisco was taken from us, and we were compelled to seek new quarters for this small Church. A small Church organization was also perfected for Japanese students at Oakland. Mrs. E. S. Adams was made principal of the Japanese night school in San Francisco, and Miss Dell Dibble principal of the night school at Alameda. The difficulty in renting property at Alameda led to the purchase of a property on Buena Vista Street which was admirably adapted to the work at that time. At the request of our Japanese students and members of the Japanese Church at Alameda, the institution was called Mary Helm Hall. The purchase of this property made it possible to conduct a home for immigrant Japanese on a co-operative basis. A chapel for Church and Sunday school has been added to this property. The Japanese pastor's family and the Japanese teacher's family have residence there also, and the kindergarten, Boy Scouts, girls' club, night school, and woman's Bible class are all cared for at Mary Helm Hall. The rented property at Oakland is headquarters for the Japanese pastor's family, kindergarten, and Church services. At Dinuba, Cal., a new work is being enlarged and strengthened; while the Japanese Sacramento Circuit has appointments at Walnut Grove, Isleton, and

Sacramento. In all of this work we were pioneers and severely handicapped, as we were unaided by the General Board in this Oriental work. We did not despise the day of small things, but by the help of God we have nurtured it until it has become the means of bringing many souls from darkness into light.

Opening Work among the Koreans.

The Orientals seeking admittance at our Pacific ports have asked for so much less at our hands than the other immigrants, and yet they give much larger returns for the privilege of living among us. They possess in a marked degree refinement and intellectual ability and are capable of the highest moral and spiritual development. The earthquake and fire of 1906 destroyed our rented properties in San Francisco and resulted in a dispersion of Japanese members.

When the four missionary boards that had missions on the Pacific Coast came to gather up the fragments to reorganize their work, a division of territory was agreed upon. All of the Japanese work at Alameda was turned over to our branch of Methodism, while we surrendered Japanese work at San Francisco to the Methodist Episcopal Church. By agreement, the Korean work on the Pacific Coast fell to the Methodist Episcopal Church, South, in the central and northern parts of California, and that at the South was given to the Presbyterian Church. The Korean work at San Francisco was located in a rented house on Bush Street. When this work opened, Rev. Ju Sam Ryang, a young Korean student, had just reached this country, where he came to get higher education than could be obtained in his own country. Dr. Reid was placed in correspondence with this young man and promptly induced him to postpone college work until he had established the new Church for Koreans. With an alertness of mind, depth of spiritual life, and a gift of organization, Mr. Ryang plunged into this work for his fellow countrymen. Three years he remained as pastor, edited a Korean magazine for his people, and set a pace for the leader of the Koreans which will always hold our Korean

to the highest standard. Later he came to Vanderbilt university for further study, and then to Yale before returning to his own country as a missionary. He was succeeded at San Francisco by the Rev. David Lee, a graduate of the University of California. This Korean work has grown until now there are five Korean appointments, with two regularly appointed pastors. These missions are located at San Francisco, Sacramento, Manteka, Isleton, and Oakland. The Manteka members are building their own Korean mission and center. There are two hundred and six Korean members in these five missions, and last year they raised for current expenses of the Church more than two dollars and fifty cents per member. Rev. S. Y. Whang, now a student at the Southern Methodist University of Dallas, and Rev. C. K. Yim, with Rev. David Lee, have done much toward establishing this center among these foreign people.

New Superintendents.

In 1910 Dr. C. F. Reid was elected Secretary of the Laymen's Movement, which removed him from the supervision of these Oriental missions. Rev. William Acton and his wife, Mrs. Julia Bodley Acton, were chosen superintendents. For four years they made their home at Mary Helm Hall, Alameda, Cal., until the Japanese pastor needed the space they occupied. Mr. and Mrs. Acton brought to the work the devotion of genuine missionaries, and it has been their pleasure to see the missions among these Oriental peoples blossom and expand in a manner to gratify the most exacting mind. Under their administration four Korean centers have developed; and not only the work among the Japanese at Mary Helm Hall has expanded, but the establishment of the Church at Walnut Grove, Isleton, and Oakland was effected. At Alameda the Sunday school has the largest enrollment of any Japanese Sunday school in this country. A language school with teachers from Japan is maintained for the teaching of the Japanese language to the Japanese children. More than thirty-three children were enrolled last year. A night school is also maintained for the teach-

ing of English to the adults, a kindergarten, mothers' club, Boy Scouts, and a Silver Link Club for social service among the girls are the activities which go forward every week.

The Buddhist priests at Alameda have made our work more difficult. They have imitated every activity that we have conducted with a view of tolling away from the Christian institution those whom they would have follow Buddha. They have not broken down our school, nor have they injured the Sunday school, but rather have they developed the determination to follow the Lord Jesus Christ, the one name whereby they may be saved. Progress has been made at Walnut Grove. While there are only sixteen members and thirty-two probationers, they have built a twelve-hundred-and-fifty-dollar mission home of two stories, with auditorium, reception room, and bath on the lower floor and four living rooms on the upper. This has been built through the generosity of the Japanese people themselves. It is the only Christian Church in the entire community of any race or denomination. Both Walnut Grove and Isleton are served by Rev. K. Imai, who is the only trained Christian worker in the Sacramento Circuit, which has a population of six thousand Japanese. During the busy season there are ten thousand Japanese there.

"By Their Fruits Ye Shall Know Them."

Seeds have been planted in the hearts of these Orientals which have taken root; and Christianity is growing, not only among these here, but beyond the great Pacific Ocean. Belief in idolatry has been shaken; for many have found the Christian religion more virile than that of Confucius or Buddha, and they have found a satisfaction in a knowledge of the Christ that nothing else can give. Every mission station that we support among these Orientals on the Pacific Coast has been opened through the preaching of those who have been converted at our older mission stations. At Walnut Grove the message was taken by one who had been converted at the Alameda Mission. The leader of our Sunday school at Alameda was converted as a small boy in the Sunday school there; and to-day his

mother, brought there through his influence, is a missionary of wonderful influence among her own people. A Sunday school was opened at another town by a little woman who became a Christian at Mary Helm Hall. Not only are our converts working among the heathen who have planted themselves here upon our Christian soil, but they are returning to coöperate with the missionary forces in their native lands. Money is given here by Oriental converts to build the churches there. The faith of our leaders away back in 1897, when they opened up these missions on the Pacific Coast, has come to full fruition. Sons and daughters have been born into the kingdom of God because they have obeyed the divine commission to "witness in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth."

WORK WITH THE MEXICANS.

Perhaps the largest national group of foreign people to whom we are called to minister in the South are the Mexicans. A million and a quarter are located along the border lines between our two countries. The Rio Grande separates the countries until you reach the Northwest, where the dividing line is imaginary and where it is difficult to say which is mine and which is thine. The civil war in Mexico has brought an influx of Mexican people to this country. For the most part, they have been wretchedly poor, illiterate, industrially unskilled. Many of them have been prejudiced in religion and antagonistic racially, and many of them are also devoid of religious ideals. Four times as many Mexicans were debarred entrance by United States officials last year as undesirables as were debarred from any other country. Nearly a hundred thousand came to us within one year. Heretofore we have had the disadvantage of coming in contact with this ignorance and paganism on its own soil by a few of our missionaries. Now God has let them come to us as a vast object lesson set in our midst that we may be aroused to their needs and to our own dangers.

Holding Institute, Laredo, Tex.

The Woman's Foreign Missionary Society of the Methodist Church began work for Mexican girls in 1880 by making a small appropriation for a Mexican school on the border. Through the gift of Rev. Elias Robertson, a larger school was made possible. Miss Rebecca Toland, Miss Nannie Holding, Mrs. Sarah Buford, and Miss Annie Williams are the names that form a chain around the development of this school. For thirty years Miss Nannie Holding remained as Principal of the Laredo Seminary, as it was then called. In 1913 the support and direction of this school passed to the Home Department of the Board of Missions. When Miss Holding, because of years and ill health, retired from the school, the name was changed to Holding Institute, in order to perpetuate the name of the one woman who, more than any other, helped to build this institution which has done so much to uplift and build character. Throughout Texas and Northern Mexico there are Christian Mexican men and women who testify to the good influence of this school.

There are eighty thousand Mexican children of school age in the United States. While the school had a large opportunity for service in the past, the opportunity now is multiplied forty-fold. The very sufferings of these people furnish an opportunity for helping them which did not obtain in the years gone by. Three hundred and seventy-five students were enrolled at Holding Institute in 1917, and more than two hundred were turned away from its doors because there was not room. Every child who enters Holding Institute must study the Word of God. Religious activities in the school are varied, and an effort is made not only to develop the mind, but the body and the soul as well. Dr. J. M. Skinner is at this time (1918) Principal of the school. He is ably assisted by fourteen other teachers, many of whom are graduates of the school.

Homer Toberman Wesley House and Clinic, Los Angeles, Cal.

In 1902, when Miss Mary Helm went to Los Angeles to select a site for a Chinese school, it was found impossible to

locate property which could be made of service to the Chinese. Major Toberman, with the aid of Dr. C. F. Reid, recognizing the impossibility of making any work for the Chinese at Los Angeles a worthy memorial for his son, established a large building known as the Homer Toberman Deaconess Home, with the thought that it would furnish a home for working women. It developed into a small hospital, which for three years gave an opportunity for poor but respectable people to have the very best hospital care. Miss Maria Elliott, a deaconess of the Church, was sent out to take charge of the hospital, and with her went a trained nurse, Miss Mozelle Elliott. Miss Elliott devoted her time to the executive work and what missionary operations could be carried on in the building. She was ably assisted by Deaconess Frances Mann. For a number of years their room was equipped for class work only, and these young women gave their evenings to this work. In time, however, the Chinese Exclusion Law stopped the influx of Chinamen, and the class dwindled, so that it was wise to pass the few remaining students over to other missions.

After three years it was found that we could not become a chartered body, and the hospital regulations of California demanded fireproof buildings, so it became necessary to turn this building into a different channel of service. Its location was not favorable to mission work. The deaconesses appointed found opportunities for service in a different section of the city, while they lived in the Homer Toberman Home. A small building was rented in a Mexican district, where a clinic was conducted. For two years Deaconess Lola Brown and Deaconess Ethel McCaughan labored in this district. A night school was established for the teaching of English, and, as interpreters for the medical work done at the clinic, these young women soon opened the way for the preaching, not only of the gospel of healing and mental quickening, but for the establishment of the King of kings upon the throne of the hearts of the people they touched. Later Miss Ellen Alfter, a returned missionary from Mexico, and the trained nurse, Deaconess Ellen

Cloud, were appointed to this work. Out of all this ministry there has grown a regular Mexican Church organization, with a pastor appointed by the bishop. The Sunday school has an average attendance of sixty-four, and that of the evening services thirty-six. Twenty-eight hundred Mexican patients were treated during the past year (1917). When the property used first for the hospital can be sold, it is the purpose of the Woman's Missionary Council to erect a suitable settlement and clinic worthy the name of the gentleman who has made all of this work possible.

San Antonio.

There are perhaps more Mexicans at San Antonio than at any other Texas town save El Paso. In 1912 a Wesley House was established in the Mexican district. Deaconess Ella Bowden and Deaconess Almeda Hewitt were appointed to open up and develop this work. Pioneer work is never easy, and here there were double prejudices to be met and removed before a large enterprise could develop. Racial prejudices, both American and Mexican, had to be buried before large confidence on either side could be established. The human needs of these strangers and their physical sufferings soon gave place to the loving sympathy and skillful touch of the pioneer deaconesses. A kindergarten was established, which opened the heart and life of the community; and, because everybody loves a child, the joy that came in the little plays of the children and the inspiration on their lives went back to the Mexican "jacals" where these poor foreign people were corralled. Within a year the house was too small for the activities, and it became necessary to erect a building for the work. In order to meet the opportunity a joint work has been established, supported by the local City Mission Board of San Antonio and an appropriation from the Woman's Missionary Council. The local City Board has erected a new Wesley House, and on November 11, 1917, it was formally opened. About one hundred and fifty American Methodists inspected the building, and as many Mexicans came to claim the Wesley House as theirs. Miss Ellen Kerr Butcher, American-born,

but reared in Mexico, speaks Spanish as well as she does English and understands the Mexican characteristics as she does those of her own people. To her has been given the privilege of connecting the two nationalities through the kindergarten. Miss Ellen Bowden's health failed, and Mrs. Hewitt, for family reasons, retired from the work. Miss Norwood Wynn, a long-time missionary in Mexico, is now Head Resident. She is ably assisted by Miss Claudia Wannamaker. The pastor of our Mexican Church bears testimony to the fact that the Wesley House has been of incalculable good in the development of the Church. It has opened the Church to the people and has furnished the place for the conservation of all of the activities of the Wesley House.

Other Mexican Institutions.

At Dallas, Tex., the Wesley Chapel, enterprised by the Dallas City Board of Missions, under the supervision of Miss Rhoda Dragoo, serves a large Mexican community. The features of work that are enterprised in other Wesley Houses are maintained. Through the friendly visiting of the deaconess nearly a hundred Mexican children were placed at the Cumberland Hill School. If all of the children of school age in this district are not in school, the deaconess must know why. If the child is sick, he receives medical attention; if he is without clothes, there must be an explanation. Work is plentiful, and wages are good. The Wesley Chapel serves as an employment agency for Mexican labor. A Mexican Church is organized, jointly supported by the Methodist and Presbyterian Churches.

At Thurber, Tex., in the coal-mining district, there are many Mexicans in the kindergarten, Sunday school, clubs, and classes of Marston Hall, the settlement headquarters.

GULF COAST.

The work enterprised by the Woman's Missionary Council on the Gulf Coast is found in Mississippi, Louisiana, and Texas—six appointments in all. There is no riper mission field in the United States, not because the people are phys-

ically poor and needy, but because of the mental and spiritual destitution. This section holds the foreign population of the South, most of whom sprang from a hardy, adventurous, and romantic people. In 1907 the Woman's Board of Home Missions, the General Board of Missions, and the Board of Church Extension came together and planned a joint work on this Gulf Coast. Prior to that a local city board had enterprised a small mission on Tchoupitoulas Street, and the St. Mark's Church now exists as an Italian congregation.

The plan for New Orleans called for the development of a number of settlements in different sections of the city. The Rev. Nicholas Joyner, a returned missionary from Mexico, was made superintendent of this large work. The first institution was called St. Mark's Hall and is situated in the heart of the old French quarter.

Owing to the changes in appointments of the Conferences, this concerted plan of the different Boards of the Church was disbanded and the whole program changed in 1910.

St. Mark's Hall.

St. Mark's Hall is surrounded on the Esplanade by many palatial old homes, still occupied by scions of the original owners. Within half a block on side streets are congested tenements, interspersed with smaller shacks inhabited by people of many nationalities. It has been said that among the daily passers-by more different nationalities are represented than on any street in any other city of our country. There are Italians, Mexicans, Spanish, French, Syrians, Chinese, and Central Americans. St. Mark's Hall is a constant living effort toward Christianizing and Americanizing the foreign-born settlers. The daily intercourse is the only way it can be genuinely accomplished. There is a mutual assimilation of ideas. A family of four resident workers carry on the work at St. Mark's Hall.

Deaconess Margaret Ragland was the first Head Resident, and for four years she rendered most efficient service. For two years she was ably assisted by Deaconess Daisy Duncan, a trained nurse, and by Miss Roberta Baker. This

institution soon became a social center, where the local Boy Scouts had their headquarters. The local kindergarten association conducted a kindergarten in the settlement. Within three years, through the religious activities of the settlement, some forty-odd Italians were added to the Second Street Methodist Church. It was found that a distinct Italian Church could be conducted with happier results. The General Board of Missions provides an Italian pastor for the little congregation which developed at St. Mark's Hall. For seven years this congregation worshiped in the parlors on the first floor of St. Mark's Hall, while the social activities and medical work have been conducted on the second floor and in the rear of the building. In 1918 a small, temporary church building was erected on Rampart Street, and the St. Mark's Church now exists as an independent mission.

The clinic at St. Mark's Hall has been one of the most successful features of the work. For four years Miss Kate Wilson supervised this medical work and was the ministering angel carrying to the homes of the people not only the prescriptions given by the doctors at the clinic, but a saving knowledge of Christ our Saviour. More than twenty-eight hundred patients are treated annually in the clinic. Miss Wilson was removed in 1917 by the Board to undertake work in Africa, and was succeeded by Miss Lula Cason.

Miss Martha Nutt, a returned missionary from Mexico, succeeded Miss Ragland as Head Resident at St. Mark's Hall, and largely through her evangelistic gifts the Italian Church prospered. Miss Nutt related St. Mark's Hall to the other organizations of the city, which looked for social betterment. The great curse of New Orleans has been its segregated district, and largely through her instrumentality this commercialized vice has been limited, and forces are set in order which will break up the segregated district entirely. Deaconess Eliza Iles was a missionary force at this institution for two years.

In 1916 Miss Helen Gibson was appointed Head Resident at St. Mark's Hall. Her large experience and culture, as

well as executive ability, has counted for much in this Italian-French community. The supply store, the reading room and library, the Junior Camp Fires, and an organized department of boys' work marked the activities of 1917. The effort is made to conserve all of this work in St. Mark's Italian Church, of which the Rev. Mr. Romano has been the pastor for five years.

Mary Werlein Mission.

For twenty years the local City Board of New Orleans has enterprised a small mission on Tchoupitoulas Street, known as the Mary Werlein Mission. Mrs. Lily Meekin, the missionary in charge, was known as the "Angel of Tchaupataulas." This mission stood for the uplift of the down-and-out, and much of the personal work done through this missionary will not be known until the recording angel makes known the deeds done in the body.

The City Board deeded the property of this mission to the Louisiana Conference, and a pastor is annually appointed to it. The City Mission Board now supports a deaconess as pastor's assistant, but is not responsible for the other phases of the work.

Gulfport.

Embraced in this plan of joint missionary operation between the boards in 1907 was the establishment of a Seaman's Rest at Gulfport, Miss. In 1910 the other boards withdrew from this program; but the Mississippi Conference Society, in coöperation with the Woman's Missionary Council, has supported this institution. The Seaman's Rest at Gulfport was a rest home and social center and a place where religious services were conducted for the men of the sea. Rev. W. D. Griffin was the missionary. In 1917, when the present great war was declared, fewer sailors came to this country, not enough to warrant the continuance of the institution. A great work was done in the ten years that this mission was in operation. The superintendent had assurances from all parts of the country that the Sailors' Rest filled a great need in the lives of the sailors. Many souls

were converted. When peace is declared and there is demand for such work again, it is the purpose of the Woman's Missionary Council to reopen this institution.

Biloxi, Miss.

At Biloxi, Miss., there are many fisher folk, engaged in fishing, shucking, and canning oysters and shrimps. They come from Baltimore nearly a thousand strong in carloads every year, and they live in miserable one-room shacks provided by the companies. These people come from Italy, Hungary, Bohemia, and Austria, and speak but little English. The cost of their travel is borne by the companies that employ them, but the money must be refunded or worked out by these foreign folk. Because of this financial drain, the mothers and children also enter the canneries to do piecework. They have a twelve-hour day; and from four o'clock in the morning until the sun goes down the fathers, mothers, and little children toil in the steam and fumes as they shuck the hot oysters or scrape the stinging shrimp. Most of these people are illiterate.

In 1907 the Wesley House was established on Cadet Point. The deaconess and kindergartner are the best friends these fisher folk have. Miss Myrtle Long, Miss Rhoda Dragoo, and Miss Roberta Stubbs were among the first deaconesses and missionaries who gave their lives to these people. In 1915 Deaconess Mary Hasler became Head Resident of the Wesley House and still leads in this beautiful Christian work. A day nursery, a kindergarten, night school, industrial clubs, social reunions, Church and Sunday school furnish social, religious, and educational opportunities. As is natural, this is a changing community, as not many of these foreign people are willing to remain in the conditions that are met at this port. There is also a local community served by the Wesley House, and this service has resulted in the establishment of character and in the salvation of souls.

OUR FRENCH WORK.

Forty miles south of New Orleans there is a large French community living in a country known as "The Sugar Bowl

of the World," because of its fertile fields and multiplied sugar cane plantations. The inhabitants of this section are descendants of French people who settled in Louisiana many years ago. They speak but little English, a mongrel French. Despite the rich soil, the inhabitants are desperately poor, as they have had but limited education and are ignorant of modern methods. They live in cottage homes, generally in the back room of the houses, with the front doors and windows closed, as though no one dwelt therein. For a rural section, the country is densely populated; and one can stand at the front door of one cottage and speak to his neighbor, who in turn can pass the message to the next, until such a message can go eighty miles by word of mouth.

These people are Roman Catholics, but that Church has not been helpful in their development; and they are now turning to the living God, as they are not satisfied with less than the best which God means them to have. In 1910 the Board of Missions appointed a missionary to begin religious work there. This was made possible by the influence of one of the public school teachers in the Terre Bonne Parish. After two years Rev. Mr. Breighthaupt pleaded for the assistance of a deaconess; so Miss Eliza Iles, a Louisiana deaconess, was sent first to this work and gave unstinted service for two years. They organized the Church at a number of appointments, and Miss Kate Walker was added to the working force. For three years Miss Walker conducted clubs, classes, missionary societies, and other lines of work at the Houma Church. In the fall of 1917 Miss Ella Hooper and Mrs. Laura White were appointed to this interesting field. Their headquarters are located at Houma, because it is more accessible to all points in Terre Bonne and La Fourche Parishes. They have established a home at Houma and divided the field between them. Miss Hooper reports a Sunday school class of young people at Bourg who can speak English, ranging in ages from twelve to twenty. The same report tells of the teacher in the Primary Department of the same Sunday school, of nineteen years of age, who has only finished the fourth-

grade school work. Her understanding of English is limited, as is also her knowledge of the Bible, but she has an earnest spirit and native ability. This describes the people with whom we are at work. Epworth Leagues, missionary societies, clubs, and classes mark the activities in this French country. The great need is a school for the industrial training of the girls, who are to make the homes of this section.

PORT IMMIGRANT WORK.

In 1907, when the tide of European immigrants began to come to the South, Port Galveston furnished the largest and most attractive entry. At that time there were no agencies for the help of these immigrants save a magnificent plant conducted by New York Jews for Jewish immigrants only. Jointly with the General Board of Missions the Woman's Board of Home Missions opened a home for other immigrants. For four years this center served as a blessing to these people who could speak no English and thereby were victims of many impositions. Thousands of immigrants were met by the missionaries in charge. They were directed to some center where the work opened for them. Each one was given a chance to know something of the better things of our American civilization. Throughout the United States letters of gratitude returned to the missionary in charge of this immigrant home. In 1912 the government erected an immigrant home on Pelican Island, so there was no longer need for an institution. Despite the fact that the government now cares for these foreigners in a most efficient manner, the Woman's Missionary Council has found it necessary to retain a port missionary at Galveston. Rev. J. F. Reifschneider retains an office in Galveston, which serves as an employment agency for foreign people. Mr. Reifschneider meets the vessels as they arrive, and by his ability to speak several languages is able to help the people with their purchase of tickets, shipping their goods, telegraphing the communities to which they are going, and in multiplied ways he serves them. During the days of war, when there are

fewer coming to the country, he has been enabled to serve both the foreign people and the government in helping each to understand the other. So important has this ministry proved that the local Church at Galveston pleaded for his continuance as port missionary.

FOREIGN SETTLEMENT WORK.

No form of service helps the foreign-born people in a more vital way and in more multiplied forms than do the settlements or Wesley Houses. The Woman's Missionary Council is authorized to organize local city mission boards for work in communities of foreign-born people, cotton mill people, and other English-speaking industrial centers. These City Mission Boards are composed of representatives from the auxiliaries, and each auxiliary pledges to support a joint work to be directed by these representatives. The Woman's Missionary Council has a membership on these City Boards; and if the Wesley House or social center supplies as much as seven hundred and fifty dollars a year for current expenses, the Council is authorized to make a ten-per-cent appropriation to the work. This combination of Council and local auxiliary work has resulted in the formation of thirty-eight city boards and forty-one Wesley Houses. Fifteen are formed in foreign communities, in which forty-three deaconesses and missionaries, assisted by volunteers, are engaged in the work. These Wesley Houses are located in polyglot communities. At Birmingham, Ala., the Ensley Community House serves Italians. Every phase of settlement work, including night schools, cooking classes, kindergarten, and playground work, is operated there. At Fort Worth, Tex., the Wesley House is located in a packing house community of four thousand—Greeks, Mexicans, Bohemians, and Russians. Five hundred different foreign homes were reached during the past year. Miss Eugenia Smith has been the deaconess in charge of this home from its beginning, and as a result of its activities a regularly organized Mexican Church is in existence. Two hundred children were enrolled in this Sunday school in one year, while twenty-five adult Mexicans joined the Church.

At Kansas City, Mo., the Institutional Church conducts social and industrial features of work among a large Italian and Mexican community. Daily vacation Bible schools, music classes, Camp Fire girls, Boy Scouts, and gymnasium classes are the activities which draw the foreign people to the church. One of the boys of the community directs the gymnasium. He also has charge of the Junior and Intermediate Departments. Cabinet officers of the Epworth League and many department workers of the Church have been brought into the service. It is most interesting to note that these foreign young people are very enthusiastic over a pledge for the Africa special.

In St. Joseph, Mo., a Wesley House is located in a packing house and stockyard community of sixteen thousand foreigners and Americans. The activities here are similar to those at the other foreign settlements. At St. Louis, Mo., the Kingdom House is located in an immense industrial community, where at least eight thousand are foreign-born. This institution was largely the development of the seeds sown at Sloan Mission, when Deaconesses Mattie Wright and Mary Osler introduced social features into the work of the mission. Through the hearty coöperation of the Board of Church Extension of St. Louis and the City Board, the Second Head Resident, Miss Helen Gibson, was able to launch a program of such magnitude as to appeal not only to the community which Kingdom House serves, but also to those who were called upon to put their money and their voluntary service into the work. The clinic, kindergarten, day nursery, clubs, and classes have opened the hearts of the people to receive that which is fundamental to our settlements.

In the coal mines of Oklahoma, Texas, and Western Virginia eight deaconesses are at work, visiting in the homes of Italians, Lithuanians, Mexicans, Russians, Poles, Greeks, and Americans. Books in their native languages, periodicals from their native countries, as well as visiting and nursing these people when they are sick, open an effectual door to their hearts. Truly it would appear that God has brought these people from the ends of the earth and set

them down in our midst that we may by the incarnation of his spirit reveal him in acts of love, patience, and charity. It is counted that in the territory occupied by the Southern Methodist Church there are 2,250,000 foreign-born people who are ready to receive us because they are strangers in a strange land. The Woman's Home Mission Society pioneered in this social and religious work; and because it was willing not to despise the day of small things, in God's providence it has been the means of bringing many souls from darkness into the light. The work has prospered greatly during the last eight years under the direction of the Woman's Missionary Council, successor to the Woman's Foreign and Home Missionary Societies.

The Wesley Houses and other social centers at work among foreign folk found a place in the war program of the nation. The buildings were used for Red Cross work, for community food conservation, and community training centers for war work. Many bushels of beans, tomatoes, and other vegetables were canned, people were urged to plant gardens, and Wesley Houses workers assisted in the execution of the plans. At St. Louis the Kingdom House became the headquarters of all the Syrian relief work; while in some communities the deaconesses and missionaries led in the work of the Council of Defense and in many ways related the work of the Wesley House to the special emergency of the hour. In our foreign settlements we have come into closer and more sympathetic relation with the aliens than ever before, because of our common suffering and our unity of purpose.

There are employed in this foreign work seventy preachers, teachers, deaconesses, and missionaries, and in the year 1917 \$85,328 was expended for the Americanization and Christianization of these foreigners.

